

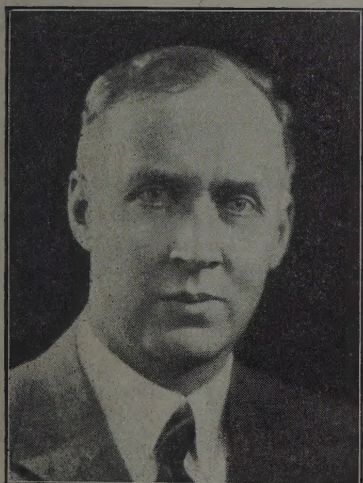
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Federal Council BULLETIN

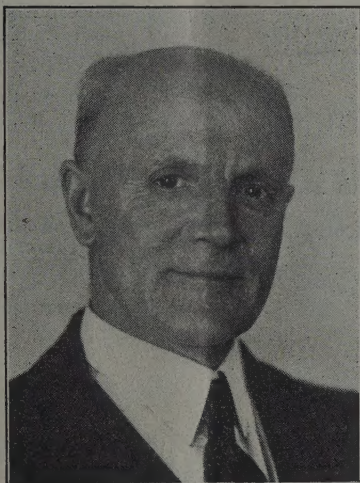
Vol. XXI, No. 1



January, 1938



JOHN A. MACKAY
Chairman, United Committee for the
University Christian Mission.

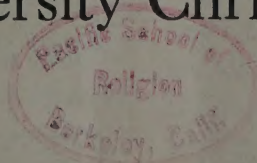


MARK A. DAWBER
Newly elected Executive Secretary,
Home Missions Council



HUGH C. BURR
Newly elected Executive Secretary, Roch-
ester (N.Y.) Federation of Churches

An Important Announcement:
The University Christian Mission



A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

| | |
|--|----------------------|
| FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA Toronto, Canada..... | January 4-6, 1938 |
| COMMITTEE ON TOWN AND COUNTRY, HOME MISSIONS COUNCIL New York, N. Y..... | January 5-8, 1938 |
| HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR HOME MISSIONS New York, N. Y..... | January 9-12, 1938 |
| NATIONAL CONFERENCE OF CHURCH-RELATED COLLEGES Chicago, Illinois..... | January 17-21, 1938 |
| FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y..... | January 28, 1938 |
| INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, ANNUAL MEETING OF EXECUTIVE COMMITTEE AND ASSOCIATED GROUPS Chicago, Ill..... | February 4-12, 1938 |
| UNITED STEWARDSHIP COUNCIL Columbus, Ohio | March 23, 24, 1938 |
| GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH Birmingham, Ala. | April 28, 1938 |
| SOUTHERN BAPTIST CONVENTION Richmond, Va. | May 12-16, 1938 |
| GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. Meridian, Miss. | May 19, 1938 |
| GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA Cleveland, Ohio..... | May 25, 1938 |
| GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. A. Philadelphia, Pa..... | May 26, 1938 |
| GENERAL SYNOD, REFORMED CHURCH IN AMERICA Asbury Park, N. J..... | June 2, 1938 |
| GENERAL COUNCIL OF CONGREGATIONAL AND CHRISTIAN CHURCHES Beloit, Wisconsin | June 15-22, 1938 |
| TWENTIETH INTERNATIONAL CONVENTION ON CHRISTIAN EDUCATION Columbus, Ohio..... | June 28-July 3, 1938 |
| GENERAL COMMITTEE, WORLD'S STUDENT CHRISTIAN FEDERATION Japan | September, 1938 |
| WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION China | October, 1938 |
| INTERNATIONAL MISSIONARY COUNCIL Madras, India..... | December 13-30, 1938 |

Table of Contents

| VOL. XXI | JANUARY, 1938 | No. 1 |
|--|---------------|-------|
| EDITORIALS | | 3-5 |
| ARTICLES | | |
| Announcing the University Christian Mission..... | | 6 |
| Radio Announcement | | 7 |
| New Union Church..... | | 7 |
| Christmas Help for War Sufferers..... | | 8 |
| 1938 Fellowship of Prayer..... | | 8 |
| "A Modern Circuit Rider"..... | | 8 |
| Preaching Mission Completes Schedule..... | | 9 |
| Madras, 1938 | | 9 |
| Church Women Plan for Racial Understanding..... | | 10 |
| Race Relations Sunday | | 10 |
| Oxford and Edinburgh in Washington..... | | 10 |
| American "Oxford" for Students..... | | 11 |
| Dr. Dawber Heads Missions Council..... | | 11 |
| Program for Parish Evangelism..... | | 11 |
| Coöperative Conference Plans | | 12 |
| C.C.C. Chaplains | | 12 |
| Home Missions Councils | | 12 |
| New Leadership in Religious Education..... | | 13 |
| Movie on Moslem World..... | | 13 |
| Rural Church Study..... | | 13 |
| NEWS OF STATE AND LOCAL COÖPERATION..... | | 14 |
| AMONG THE BEST NEW BOOKS..... | | 16 |

Federal Council Bulletin

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VOL. XXI, No. 1

JANUARY, 1938

THE EDITORIAL OUTLOOK

A Prayer for 1938

Almighty God, our Father, from whom every family in Heaven and earth is named, hear our prayer for Thy children in other lands who live in the midst of conflict and death, who are wounded in spirit or in body by man's inhumanity to man. Have mercy upon them and sustain them in their dark hour of trial and temptation. Forgive us our indolence and faithlessness in not teaching nations a better way than strife. Purge our own hearts of racial and national antagonisms.

O God of love, draw us all so close unto Thyself that we may be enabled by Thy Grace to pray for our enemies as did Christ Himself, to put away all malice, and to subdue the hateful promptings of evil. So may our fellowship within Thy Church Universal endure in spite of distance, falsehood and bloodshed.

Gather us together with all our Christian brothers of every tongue and nation beneath the Cross of Christ that in humility we may learn of Him how to serve Thee in healing the wounds of a stricken world. Enlarge our hearts to respond to suffering and need that we may give and not count the cost. Amen.

Comprehensiveness of Christian Unity

Forty-two Christian denominations in the United States (supplemented by five Canadian

ones) have established a working unity through membership in one or more of the following:

Federal Council of the Churches of Christ in America

International Council of Religious Education

Home Missions Councils

Life and Work Movement

Faith and Order Movement

A full analysis would include also the interdenominational agencies for foreign missionary effort.

The combined constituency of the five organs of unity listed above comprises well above eighty percent of the members, thirteen years old and over, of all non-Roman Christian churches in the United States. Well on toward two-thirds belong to churches which coöperate in either four or five of the interdenominational organs. Thus their unity is cumulative.

The fifteen denominations whose unity is expressed through only one organ of common action are all small ones. Collectively they represent a bare four percent of the non-Roman Christians in the United States. Most of them are affiliated only with the International Council of Religious Education, presumably because membership here does not involve doctrinal and ecclesiastical positions. Agreement on a common Christian culture which it is desired to hand down to the coming generations is, however, a profoundly basic agreement, and the participation of these denominations in a co-

operative agency of religious education must be accounted a great enlargement of the unity of the American churches.

The question inevitably arises why denominations that belong to any one of the five organs of unity should not belong to all. If they did, the unity movement, while no broader in scope, would be immeasurably strengthened. Perhaps the appeal of some of the five has been too recent for them to gain wider adherence. Some have doubtless been less fortunate than others in the presentation of their case for allegiance. Some have appeared to be too advanced to command the loyalty of all.

Three other questions naturally emerge:

(1) Why cannot *some* of the agencies break into the area of the remaining twenty percent, whose churches do not yet belong to *any* interdenominational body.

(2) Should not more denominations share in all five of these well-established versions of unity?

(3) Should not the five established versions of unity be united into one or at least come into a more complete "functional" or working unity with one another?

"Let the Church Be the Church"

The message of the Oxford Conference is summarized frequently in the demand that the Church shall "be the Church." This is a way of asserting that it should separate itself from the unchristian aspects of the world in which it finds itself. Nothing was made clearer in the deliberations of the Conference than the extent of the Church's own involvement in the evils of an unredeemed society. If there is to be effectual repentance the churches must share it. If the churches were composed only of saintly persons who in their own lives had renounced all unchristian practices the matter would be simple. Indeed, some of the Oxford statements, as well as some of the declarations of church bodies in America, intimate that the Church should purge its membership and become a fellowship of militant Christians intent upon demonstrating fully in their own lives the ethical principles of Jesus.

But this is probably not seriously contemplated in any communion. The spiritual qualifications for church membership are a mood of repentance and an aspiration toward Christian discipleship. That this mood and aspiration can exist in spite of many failures and compromises as one faces the world of reality is abundantly proved. If membership in the Church were limited to those whose lives conform even approximately to the exacting mandates of the Gospel that were recognized at Oxford, the vast majority of people would be unchurched.

Yet the demand that Oxford made upon the Church may not be dismissed with the exclamation, "Impossible!" It carries a terrific compulsion which organized Christianity must heed. It is a startling reminder that Christianity is a high ethical religion and that in order to be true to its witness the Church must keep the conscience of the individual burning with shame for the common betrayal of Jesus which makes possible the enormities of selfishness, pride and cruelty of today. No minister or layman who takes Oxford seriously can be content with a gospel so comforting as to send the worshipper out of the Church in complacent mood. If the exigencies of modern life make moral compromises inevitable, it is the business of the Church to make them uncomfortable and ultimately intolerable. To belong to a Church that is trying to "be the Church" is to live in a constant spiritual tension in which the evils of our common life are brought under the stern judgment of God.

Not only so, but to "be the Church" means a corporate rebirth for the institution itself. The Church has a material entity—it is a corporation holding property, employing labor, managing publishing houses, and investing enormous funds. As such, its standards are commonly those of the secular order. Economically the Church lives in a fairly complete state of accommodation to the material world. Is it too much to expect that wherever the Oxford message is preached there shall be a corporate conversion on the part of the Church itself—a determination to be more of an example of Christian social and economic behavior?

The Church and Industrial Workers

In returning to the Church after his temporary excursion into radical labor organization, Rev. A. J. Muste has given an outline of his point of view as he enters upon his new work as the minister of Labor Temple, New York. The same passion for social justice which for a time took him out of the Church now brings him back into it, with a deeper insight. He says:

"I believe that the situation among industrial workers, in the labor movement, and especially in the sections under Marxist influences, is today such that we have a much greater opportunity than has existed in years to challenge these elements to study religion and in particular the Christian religion; to present Christianity as the only satisfactory philosophy of life; to mediate the Christian experience of redeeming Love revealed in Christ as the only basis for the integration of the modern man; and to set forth the social message of Christianity and what it has to teach about the only effective method of social redemption. It is to this quite definitely 'evangelistic' work that a great part of our energy must, I think, be given; it must constitute the organizing center of our manifold activities."

Mr. Muste sees clearly that the great service of the churches to the industrial worker—especially the worker who is in a Marxian atmosphere—is not to be "mere endorsers of the labor movement," just as their ministry to the business man is not to be "lackeys of capitalism." They have "a revealing and a saving word" of their own which they must speak. He continues, in part:

"What Christianity says to the modern labor movement is something like this—that the startling thing about the labor movement, especially in its more thoroughly Marxist phases, is not its anti-capitalism, but precisely that, in spite of surface differences, its underlying assumptions are similar to those of our industrialist, capitalist civilization at its worst, and that unless the labor movement is purified, deepened and spiritualized, it too will contribute to the dissolution rather than the redemption of our civilization.

"Among the devotees of Marx and Lenin, as among those to whom our industrial capitalist economy is god, one encounters:

"The same pre-occupation with material abundance as the master-key to all human problems.

"The same faith in the efficacy and sufficiency of external conditions or changes.

"The same indifference to or contempt for the inner life of the soul—all that is sentimentalism, 'escape from reality,' to both systems.

"The same subordination of cultural and spiritual life to economics.

"The same reliance upon power, domination, violence, the same lapse into ruthlessness in critical times; the same contempt for gentleness, humility, love, fellowship.

"The same degradation of morality into expediency and easy resort to the doctrine that the end justifies the means.

"The same inability to break with war and presently the rationalization of war into the supreme and final means of the victory of the good.

"The same confining of man's life exclusively to this world—the secularization of all life."

These are wise and discerning words.

The Plight of the Assyrian Church

Among the great figures at the Oxford and Edinburgh conferences during the summer was the Most Rev. Eshai Shimun, the Patriarch of the Assyrians, the little remnant of an ancient church, now in Iraq and Syria, who lost their ancestral home and all they possessed as one of the vicissitudes of the World War period. In the last twenty-two years more than half of their number have perished.

The plight of the remnant has again been laid before the League of Nations in an appeal from the Patriarch. Four years ago Assyrians in Iraq—where they are hated as alien refugees—were the victims of a terrible massacre.

Although the United States is not a member of the League, American Christians who have begun to think of the Church in ecumenical terms and who realize that "they that are strong ought to bear the burdens of the weak" cannot fail to be concerned for their Assyrian brethren.

Announcing the University Christian Mission

ANNOUNCEMENT is made of a "University Christian Mission" which is to be conducted at the invitation of leading educational institutions of the nation during 1938. The Mission is a united effort, initiated by the Federal Council of Churches, on the part of all groups engaged in student Christian work to present the claim of Christian faith and life upon students of America. It is in the main an outgrowth of the National Preaching Mission conducted in 1936 and 1937. The nationwide response to this concerted movement and the deepened spiritual interest of educational centers have encouraged the belief that the time is ripe for a united advance in positive Christian work on our campuses.

The strategic necessity for a united rather than a fragmentary approach to the educational institutions was apparent from the outset of the plan. During the early months of 1937, therefore, a joint committee was built up which is able to command the complete coöperation of all of the agencies working in the student field. The Student Departments of both the Young Men's and the Young Women's Christian Associations, the Student Volunteer Movement, the denominational boards of education coöperating in the Council of Church Boards of Education and especially in its University Commission, were all invited to designate their official representatives upon the Committee, which was then organized under the chairmanship of Dr. John A. Mackay, President of Princeton Theological Seminary, whose influential leadership among thoughtful Christians is recognized on all sides. The vice-chairman is Miss Mary E. Markley of the Lutheran Board of Education. The honorary chairman is Miss Mary E. Woolley, President Emeritus of Mount Holyoke College. The director of the University Christian Mission is Dr. Jesse M. Bader, Executive Secretary of the Federal Council's Department of Evangelism, whose vision and organizing genius were chiefly responsible for the success of the National Preaching Mission. Rev. John Maxwell Adams, who was for several years a student pastor at Ohio State University, and is now Director of Student Work for the Presbyterian Board of Christian Education, has been secured as "Campus Secretary" for the University Christian Mission, and for several months has been engaged in assisting the institutions which are interested in the movement.

The primary purpose is to confront students with the claims of Christ upon their lives and to lead them to a definite Christian discipleship. The aim will be to make the strongest possible presentation of what Christianity is and of what it means for the life of the individual and of the world.

A group of outstanding Christian leaders, probably about fifteen in number, drawn from the various denominations, will be assembled, who will go together to the educational institutions and work as a unit. They will

represent no single educational group or specialized interest but the Christian Church as a whole. In most cases they will spend an entire week on each campus.

The first four of these missions will be held during this month and next. In the light of the experience at these four institutions plans for a more extended program next fall will be formulated. The four universities which are to be included in the preliminary schedule are: Ohio State University, the University of North Carolina, the University of Wisconsin, and the University of Pennsylvania. The dates are as follows: Ohio State University, January 16-23; University of North Carolina, January 23-28; University of Wisconsin, February 20-27; University of Pennsylvania, February 28-March 3.

Statement of Purpose

The spirit, outlook and objectives of the University Christian Mission are set forth in the following Statement of Purpose, which has been drafted by the National Committee:

"Evidence multiplies, in colleges and universities throughout the country, that the time is ripe for a fresh religious movement. Many students are seeking a controlling life-purpose and an inner satisfaction which they do not possess—and which the life of revolt that has marked recent student generations was unable to supply. Aimless liberty has palled upon many who now seek an abiding loyalty for their lives. Some are consciously looking for a Master in whom they may believe utterly and for a Cause to which they may commit themselves with confidence and sacrificial abandon; they seek light on the perplexing framework in which their lives are set; they address themselves in growing numbers to religious leaders in the demand to know what Christianity is and what it has to offer. Still more of our American students are in a mood of vague wistfulness that might eagerly respond to a vital presentation of the Christian message while the number of those who actively oppose or bear a callous indifference toward all religion is rapidly declining.

"Such a situation is a clear call to united Christian action. The University Christian Mission is a response to this call. The movement aims to coöperate with all the Christian forces in a group of selected universities and colleges, with a view to confronting the students and faculties in these centers with the meaning of the Christian Gospel and the claims of Christ upon their personal allegiance. In this movement the Federal Council of Churches, the Council of Church Boards of Education, the Intercollegiate Student Christian Associations and the Student Volunteer Movement unite in a single evangelical front.

"The University Christian Mission has one supreme objective: to lead students and teachers to a vital faith in God as revealed in Jesus Christ, the Saviour and Lord of

life, and to a thorough personal commitment to His cause in the world. The attainment of this objective involves a three-fold task:

"1. The first is intellectual in character. It will be necessary to deal with a host of false conceptions about Christianity and the general "religious illiteracy" that are prevalent in educational circles. Whatever philosophical and moral attitudes are destructive of Christian faith and life must be squarely faced with the most valid statement of Christian faith and the most convincing demonstration of Christian life. This is particularly necessary where moral values and standards are concerned, both individual and social.

"2. The second aspect is evangelistic, in the largest sense of the term. At some point in every man's life he must make a decision regarding his relationship to God. Commitment to God in Christ is the aim of our evangelistic work. Only by holding this central objective continually before it, will the Mission succeed in doing justice to what is at the heart of Christianity. Only in this way can students be brought into relationship with those sources of divine power which are able to transform their lives and equip them to be fully Christian in the life of their time.

"3. The Mission has also a practical task to perform. Christian faith is fulfilled in Christian life and action, and is relevant to all those issues in society which involve the welfare of human beings. Means must therefore be taken:

"a. to present the implications of the Christian message in every sphere involving social relationships, and the responsibility of the Church to give prophetic leadership in Christian action;

"b. to set forth the vision of a World Christian Community as the sole hope of a sinful world;

"c. and finally to stimulate among Christian students and teachers the study of the Bible, the practice of prayer, the bearing of witness to the power of Christ, the clarification and sharpening of Christian moral standards, and the continued association with like-minded persons for Christian worship, study and action.

"Conscious that an enterprise of this kind can be carried through successfully only under the guidance and through the power of the Spirit of God, those upon whom the responsibility has fallen to organize the effort call for a fellowship of prayer. Let all those, inside and outside university circles, who are concerned about the future of true Christianity among students, unite in earnest intercession that God may write the work of the University Christian Mission into the annals of His Kingdom in our time."

Several of the most trusted Christian leaders have already agreed to coöperate in the plan. These include: President John A. Mackay, Princeton Theological Seminary; Dr. Douglas Horton, minister of the United Church of Hyde Park, Chicago; Dean Henry Pitney Van Dusen of the Union Theological Seminary, New York; T. Z. Koo, of Shanghai; Professor Kirtley Mather, head of the Department of Geology of Harvard University; Charles P. Emerson, M.D., of Indianapolis; Dean Robert Russell Wicks, of Princeton University; Professor Douglas Steere, of Haverford, Pa.; Mrs. Grace Sloan Overton of Ann Arbor; Rev. Leslie Glenn of Cambridge,

Mass.; Mr. Harry N. Holmes and Conrad Hoffmann, of New York, and Rev. Oscar F. Blackwelder of Washington, D. C.

A setting-up conference attended by members of the National Committee and by a delegation from each of the four universities where the program is to be scheduled this winter, was held at the University of Pennsylvania on November 26, at which time detailed plans for preparation of the program and follow-up were made.

Radio Announcement

As a Christmas greeting the Federal Council of Churches prepared an attractive announcement of the program of religious radio which it sends out each week over the facilities of the National Broadcasting Company. The cover, bearing the caption "Coast to Coast," pictures the radio waves carrying the Christian message to the aged, the shut-in, those in isolated places and un-reached by the ordinary ministry of the church. The programs are characterized as offered "every day, in every place for everybody" and as bringing "comfort, healing faith, world vision, spiritual guidance, moral stability, personal inspiration, consciousness of God."

The announcement carries the photographs of the thirteen ministers who are conducting the Federal Council's program during the current year. Each of them serves for a period of at least three consecutive months.

Copies of this announcement may be had free upon request to the Federal Council.

The participation of the radio in the ushering in of the New Year was not confined this year to the usual raucous celebrations of that occasion. Through the co-operation of the Federal Council of the Churches of Christ in America with the National Broadcasting Company, a Watch-Night Service was conducted over the Red Network from 11:30 to midnight, Eastern Standard Time, on December 31. The program included music, meditation, prayer and an appropriate address. The speaker was Dr. Harry Emerson Fosdick. The chimes of the carillon of the Riverside Church marked the beginning of 1938 and the message suggested the religious spirit in which the New Year should be welcomed.

New Union Church

The Canal Zone, which has for more than fifteen years afforded one of the most remarkable illustrations of church unity as a result of the leadership given by the Federal Council's Committee on Religious Work on the Canal Zone, is soon to have another union congregation. Through grants totaling fifteen thousand dollars made by the church building boards of the Presbyterian Church, U.S.A., the Congregational and Christian Churches, and the Methodist Episcopal Church together with gifts from several interested individuals and a substantial sum raised on the Canal Zone, a new edifice is to be erected at Gatun. This will be the fourth union congregation on the Canal Zone.

Christmas Help For War Sufferers

MINISTERS who receive dozens of appeals for worthy causes are writing to the Federal Council, "Thank you for giving us the opportunity to participate in *this* offering." Such is the frequent response to the United Christmas Appeal for Chinese sufferers, Spanish children (on both sides) and Christian German refugees. As the BULLETIN goes to press it is too early to predict what the financial returns will be, but it is already obvious that the spiritual returns are significant beyond expectation. The churches are making "A Christian Witness to a World at War."

The very first contribution was from a missionary to Japan. The next was enclosed with the following note: "I enclose \$65 representing a thank offering for each of 13 grandchildren who are privileged to spend this Christmas in the happy shelter of a peaceful land. The only way to insure Peace on Earth is to continue to *practice* Goodwill toward men."

From a minister without a church comes a contribution which brings his giving for the year up to one-fifth of his income. A minister's widow accompanies her gift with these words: "I am in my eighty-second year. I lost my dear father in the Civil War, so I know what war means to a poor family." A substantial contribution comes from a boys' denominational school which has had simple meals and has contributed the savings, together with a cash offering, to the fund. Some Young People's groups in churches have agreed to give up Christmas treats in order to contribute more generously to suffering children and youth in war-torn lands.

From Missouri comes a small contribution accompanied by this comment: "Being a retired preacher with nothing saved for the past forty-four and one-half years' regular work as a pastor in this state and only a small pension of about \$300 a year paid by my Conference, I do not think we can be condemned for not doing better than the enclosed." A family signs a letter which closes with the following sentences: "We are giving some of the money that we would have used for Christmas gifts for each other. May it help to bring comfort, peace and joy to someone in need."

To be sure, some ministers write that their local commitments and congregational obligations make it impossible for them to have any part in this offering. Most of these letters seem to come from large cities. The churches in the smaller towns appear to find some new way of sacrificial giving.

The heavy administrative load of promoting this appeal has been a joy to those who have been involved in it because of the spirit of all who have been related to the enterprise. Printers have worked overtime without extra charge. The office staff has had to be told to go home at night. The Columbia Broadcasting System, which provided a national hook-up for an address by Dr. Mary E. Woolley, expressed its gratitude for the opportunity to share in the enterprise. Dr. Woolley described the spiritual significance of the United Appeal in which so many different groups and interests coöperated, thus extending the circle of Christmas goodwill beyond the bounds of our own country to a world distraught by antagonisms.

1938 Fellowship of Prayer

1938 is the twentieth year in which the Fellowship of Prayer has been widely circulated to the churches of all denominations as a devotional manual for daily use during Lent.

The 1938 edition has been prepared by Dr. Willard L. Sperry, distinguished author of "Reality in Worship" and one of the American leaders at the Edinburgh Conference on Faith and Order last summer.

The Fellowship of Prayer was inaugurated by the Congregational Commission on Evangelism and the Devotional Life and is generously made available to the Federal Council for interdenominational use.

The little booklet of forty pages is issued in an edition so large that it is possible to sell it at an almost unbelievably small figure. Single copies are three cents each, quantities are available at two dollars per hundred. Many churches follow the practice of ordering a sufficient quantity to place one in the hands of every member. Orders are already being received by the Federal Council of Churches although Lent is still several weeks away (March 2 to April 17).

"A Modern Circuit Rider"

In the *Forum* magazine for October appears an article by James Myers, Industrial Secretary of the Federal Council of Churches, which the editor has entitled "Notes from the Diary of a Modern Circuit Rider." The article is a vivid series of concrete episodes in Mr. Myers' contacts with underprivileged groups which are often out of touch with the regular ministry of the churches. The experiences which he describes concern share-croppers in Arkansas; unemployed in New York; coal miners in West Virginia and Tennessee; striking textile workers and longshoremen in Pennsylvania, South Carolina and California; vigilantes in Florida; contacts with Dr. Kagawa and the leaders in coöperatives; and an interracial church in Philadelphia. The spirit of Mr. Myers' experiences is summarized in the following concluding paragraph:

"I am more and more convinced that, *to the degree in which we shall practice brotherhood* in racial, economic, international, and personal relations, there will come to us new revelations of the nature, the nearness and the love of God—and with them new depths of reality in worship."

Preaching Mission Completes Schedule

WITH the Sunday afternoon meeting in Jacksonville, Fla., on December 5, the National Preaching Mission finished its two-year schedule. This began in Albany, N. Y., on September 13, 1936, continuing through twenty-eight Missions in the autumn of that year, and thirteen in 1937. Forty-one great centers of population have been visited, covering the entire country, except for limited areas which have been reached indirectly. The total attendance has been 1,629,215. To this should be added perhaps another million who attended the supplementary extension missions of one or two days each and the eight-day parish missions, and also the radio audiences which listened in all over the country.

In view of the question whether the Mission of 1937 could be as significant as the outstanding achievement of 1936, the following report, made by Rev. Deane Edwards, Associate Director of the National Preaching Mission, to the December meeting of the Federal Council's Executive Committee, is of great interest.

"The 1937 Missions were carried forward with the same anticipation, the same zeal, the same consecration and the same beneficial results as those of last year. Some Missions were more effective than others—as was the case in 1936—but it has been fully demonstrated that the spirit has carried on, that the smaller population centers are fully able to handle a complete Mission program and that the Missioners have given outstanding leadership even though no one individual has been a key figure for the entire Mission."

The 1937 Missions registered three new "highs." At Richmond, Va., the Women's Meetings had the largest attendance yet recorded, with a total of 7,500 present on the three mornings. The Minneapolis-St. Paul Youth Meeting was the largest youth meeting held, with 5,000 people present. The schedule of one-day missions in Kansas previous to the Wichita Mission was the best yet, sixty-five such missions being held covering 75 of the 105 counties of the state.

Four of the cities have held their Missions since the last issue of the BULLETIN. Tulsa, Okla., had four days of great spiritual uplift. The following telegram, sent by the Lutheran group in Tulsa to friends in Wichita, indicates the impression made by the Mission: "Tulsa Lutherans in common with other Christians here have been superhumanly inspired and helped by the Missioners and their messages. Urge everyone take full advantage and invest to the utmost."

Wichita, Kansas, had days that will never be forgotten. The splendid preparation resulted in meetings of deep impressiveness, culminating in the final meeting in the Wichita Forum with 5,000 people present and every seat taken. Many features marked the Wichita Mission, including the programs in the "Dust Bowl" area of Kan-

sas two hundred miles west of Wichita, the singing of the choir of five hundred voices, the unusual coöperation on the part of religious and civic organizations, the seminars and the State Youth Conference. One of the Wichita leaders said of the Mission: "It was heralded as the greatest religious event in the history of Wichita and our experience has justified that description."

The Tri-State Mission, following Wichita, included three cities along the Mississippi River—Keokuk, Ia.; Quincy, Ill., and Hannibal, Mo. Each community had its schedule of meetings, which met with marked success. A unique feature was "Farmers' Night" observed in one of the evening mass meetings in each city. One of the local leaders wrote of the Tri-State Mission as a "completely satisfying experience."

Jacksonville, Fla., gave the National Preaching Mission a worthy finale. Eight hundred enrolled in the educational seminars. The impress of the Mission was carried over into the Eight-Day Missions in each of twenty-five to thirty local churches immediately following the national program.

Attention is now centered on the University Christian Mission, soon to begin, which is an outgrowth of the National Preaching Mission.

Madras, 1938

The meeting of the International Missionary Council which was originally scheduled to be held in Hangchow, China, in the fall of 1938, has now been announced as scheduled to be held in Madras, India, December 13-30, 1938. The change of place has been made necessary on account of the conflict in China.

The Madras meeting is the third in the series of great gatherings dealing with the worldwide problems of the churches. Oxford was primarily concerned with the relation of the church to the problems of contemporary civilization, Edinburgh addressed itself to the question of the relations of the churches to one another, and Madras will deal chiefly with the problems of the younger churches which have come into being as a result of the foreign missionary movement.

Plans have been under way for a year in preparation of studies and materials for the meeting of the International Missionary Council. The subjects which will constitute the main part of the program are five in number:

The faith by which the Church lives

The witness of the Church

The life of the Church

The Church and its environment

Closer coöperation with the churches

Special commissions will deal also with the most urgent aspects of policy and program of the Christian movement within the younger churches.

Church Women Plan For Racial Understanding

TWO interracial conferences of church women have been held in recent weeks under the sponsorship of the Women's Committee of the Federal Council's Department of Race Relations with the coöperation of the Council of Women for Home Missions and the National Council of Federated Church Women. At the first meeting in Asbury Park, N. J., delegates were present from 12 Eastern states and the District of Columbia, and represented 15 communions. At Evanston, Ill., the second conference represented 13 states and 16 communions. Colored and white women were present in almost equal numbers.

Planned as a follow-up of last year's mission study of the Negro in America, the conferences gave considerable time to reports from denominational representatives as to how far their groups had progressed in their racial attitudes and the specific results of their recent study. These reports brought out long-time interest in the Negro, first as an object of missionary endeavor, next as the center of a great moral controversy that split several of the denominations, then as a helpless freedman who needed education and leadership training, and finally the increasing shift from simply doing things *for* the Negro to thinking of him as a fellow human being whose help is needed in the building of a Christian America. It was reported that Negroes are receiving greater recognition in the administrative agencies of most denominations; teaching on racial attitudes is an integral part of the pro-

gram of departments of social relations; equal treatment of racial minorities is required by many denominations when they hold official gatherings; in many local communities white and Negro church people are working together in a common purpose. It was repeatedly brought out that young people in the churches are ready to drop racial barriers, but stories of changed individuals showed that progress is not confined to youth. It was frankly recognized, however, that these advances are only a small stream in an ocean of inconsistency and race prejudice.

Negro church women reported that last year's study meant much to them. They were called on to speak before white groups and had to learn their own history and achievements; they discovered interest and friendship which they had not previously known; they found a desire for service which has already resulted in changed community situations in many places. But on the other side was the recurring question about the sincerity of the white people in the churches. A Negro woman who had spoken to seventy-nine white church groups in one city asked if action could be expected or if mission study is carried on in a vacuum.

These reports were used as the background for a morning of discussion on the next things to be done by church women. Findings are to be published as a program of advance study and action.

Muriel Lester, of London, was the principal speaker at both conferences.

Race Relations Sunday

The annual observance of Race Relations Sunday, having extended in many communities to a whole week, will usher in on February 13 the first officially announced Interracial Week. Initiated by the Federal Council's Department of Race Relations in 1922, this observance has become a regular Day on the calendars of hundreds of churches.

The available materials for this year include an attractive poster, carrying a design by Aaron Douglas, noted Negro painter. Special programs for various departments of the Church have also been published, and a new Message prepared by Dr. Ivan Lee Holt, former President of the Federal Council of Churches. This material may be secured for \$.05 a single packet; \$3.50 a hundred. Suggestions for the church school, women's and young people's societies, church service, and data for speakers on Negroes, Indians, Mexicans and Orientals, are included.

Interested friends are asked to coöperate by (1) getting local editors to give feature articles on interracial work done in their community; (2) having radio speakers talk on interracial progress from their own local stations; (3) encouraging their churches to foster as many special interracial features as possible; (4) requesting their min-

isters to read the entire Message from their pulpits; (5) informing the Federal Council of any special interracial experiments carried out in their localities which might be of help to others.

Oxford and Edinburgh in Washington

Washington, D. C., from January 10 to 12 will bring together many of the Americans who attended both the Oxford and the Edinburgh Conferences last summer. The conference in Washington is for the purpose of taking stock as to what has thus far been done by various groups in different parts of the country to interpret the findings, spirit and significance of the two great ecumenical conferences to the American churches and to plan for further educational work along these lines.

The meeting in Washington will be preceded by a smaller gathering which is in the nature of an electoral conference to choose the delegates of the American churches to the Provisional Conference which is to be held in Holland next May for the purpose of drafting the constitution of the proposed World Council of Churches for submission to the respective ecclesiastical bodies. Twelve delegates have been allocated to America, two of whom will be selected in Canada, ten in the United States.

Each denomination which was invited to the Oxford or the Edinburgh Conference has been invited to send an official representative to this "Electoral College" on January 10, and each denominational family which has a membership of one million or more is privileged to instruct its delegates who should represent it at Holland in case the "Electoral College" decides that a delegate may be assigned to that particular denomination.

The meeting will be held at the College of Preachers at the Washington Cathedral.

American "Oxford" for Students

For sixteen months the Student Christian Associations had been preparing for the great assembly of student leaders, numbering approximately 2,000 which convened at Oxford, Ohio, December 27-January 1. Delegates came from almost every educational institution of collegiate rank. During recent months the National Committee in charge of the Assembly, through special correspondence and regional consultation, has focused attention upon the major issues in thought and action now before Christian students. The Assembly has been virtually a two-year process of study in which faculty members and alumni as well as students have participated.

The main issues centered around the work of eleven Commissions. "The Student and Campus Living" raised the question "How can the Christian Association help students in the midst of college life to express their Christian concerns and find their fullest development?" In this connection students made campus surveys to discover customs and traditions, to what extent free fellowship and leadership opportunities were restricted by such considerations as wealth, sex, fraternity membership, race or religion. Conferences have been numerous on the liquor problem, student hazing, class politics, group antagonisms, the honor system and discrimination against Jewish, Negro or Oriental students. The Commission on "The Student as a Citizen" recognized the importance of developing effective techniques to overcome student apathy toward vital political issues. Another commission dealt with the problem of "New Relationships of Men, Women and the Family"; another with "The Church in the World Today." Such problems as "Students and the Christian Faith," "Students and the World Community," "Students and the Educational System," "Economics and Labor," "Students and Agriculture" and "The Christian Group on the Campus" served to round out a comprehensive presentation.

The program each day began with worship led by Rt. Rev. William Scarlett of Missouri. The following period was devoted to the Commissions which were led by two students and one advisor in every section. The afternoon sessions represented a wide variety of activity designed to demonstrate new techniques in local association programs. These included drama, folk-dancing, choral singing, music appreciation, games, a program clinic, motion pictures bearing upon social issues. The evenings were

given over to the great questions of Christian faith presented by such younger churchmen as John C. Bennett, Henry P. Van Dusen, Edwin E. Aubrey, Howard Thurman and Rose Terlin. There was an admirable balance between the emphasis on personal religious living and crucial social needs.

Dr. Dawber Heads Missions Council

On December 1 Rev. Mark A. Dawber, who has for several years been Director of Rural Work for the Methodist Episcopal Board of Home Missions and Church Extension, became Executive Secretary of the Home Missions Council and assumed the responsibility of directing the interdenominational program in the home missionary field.

Dr. Dawber was born in England and educated there. During his early life he studied piano and organ and expected to make music his profession. Becoming deeply interested in social movements, he entered Ruskin College, Oxford. After coming to the United States he pursued theological studies at Boston University, Drew Seminary and Garrett Biblical Institute. He began his ministry in 1916 with an appointment to an open country circuit in Wyoming. His success there led after three years to a call to the professorship of rural leadership at Boston University School of Theology. In 1926 he took up his work with the Methodist Board of Home Missions.

Dr. Dawber succeeds Rev. William R. King, who has retired because of advancing years and ill health. Under Dr. King's leadership the coöperative spirit has been strongly developed in home missionary circles and Dr. Dawber enters upon his work with the confidence and loyalty of his colleagues in the denominational boards.

Dr. Dawber's competence in the whole field of missionary policy and program is widely recognized and in the field of the rural church and its problems he is often spoken of as the outstanding authority in America. He is the author of the volume entitled "Rebuilding Rural America" which has been issued as a study book for missionary education during the current year.

Program for Parish Evangelism

An eight-page bulletin entitled "A United Advance in Evangelism" has been issued by the Federal Council of Churches as a suggested program for the period from New Year's to Pentecost, January 1 to June 5. It has been prepared especially for the guidance of pastors and leaders in local churches. The program is outlined in three sections:

An Every-Member Commitment to Christ and the Church: New Year's Day to Ash Wednesday (January 1-March 2)

A United Advance in Personal Living; Ash Wednesday to Easter (March 2-April 17)

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Coöperative Conference Plans

Under the committee on The Church and Consumers' Coöperation of the Federal Council's Industrial Division a number of regional sightseeing seminars on the church and coöperatives are being planned for the coming months. Dr. J. Henry Carpenter, executive secretary of the Brooklyn Church and Mission Federation, is chairman of the Committee, working with James Myers to extend the already wide activities of the Industrial Division in this field.

The plans include one- or two-day conferences in New England, centering around Boston; in the Middle Atlantic States, with the conferences probably at Madison, N. J.; Washington, D. C.; and Columbus, Ohio, for that area.

Sightseeing trips will be taken in every case to nearby coöperatives. Motion pictures and illustrated lectures of coöperatives in the United States will be a feature. Addresses will be made on the religious significance of coöperation, programs for education on coöperatives in church groups, and discussions of many phases of the coöperative movement, including farmers' coöperatives, city coöperatives, the relations of organized farmers and organized labor to the coöperative movement, credit unions, coöperative medicine, and technical problems of management. In some cases the conferences will include representatives of Protestants, Jews and Catholics on the sponsoring committees.

The Committee on the Church and Consumers' Coöperation also sent out an appeal to the friends of Kagawa in the United States and forwarded to Dr. Kagawa a special Christmas gift from his American friends.

C. C. C. Chaplains

At the meeting of the General Committee on Army and Navy Chaplains held in Washington on November 29, special attention centered around the effort to secure a ruling which would permit chaplains in the Civilian Conservation Corps to remain on active duty for the same period as other reserve officers, instead of being compelled to serve upon a schedule of rotation.

A committee headed by Dr. Rufus W. Weaver held a conference with Mr. Fechner, director of the Emergency Conservation Work, for the purpose of officially making this request. The General Committee was convinced that the present restriction upon the length of service is a serious handicap to the most effective religious work in the camps.

Home Missions Councils

The Home Missions Council and the Council of Women for Home Missions will hold joint annual meetings in New York, January 10, 11 and 12, at the Marble Collegiate Church. Sunday, January 9, will be observed throughout the city as Home Missions Day, the Greater New York Federation of Churches and the Church Federations of Brooklyn and Queens coöperating.

New Leadership in Religious Education

The International Council of Religious Education has announced the appointment of new leaders in connection with its field program. Since Harry C. Munro is now to give his full time to the program of adult education, Forrest L. Knapp has been assigned to give part-time leadership in general field administration. Associated with him is to be John B. Ketcham as Associate Director of Field Administration. W. Dyer Blair has been called as Director of Weekday and Church School Administration.

Dr. Knapp is well-known in interdenominational circles as Director of Leadership Training in the International Council of Religious Education. Mr. Ketcham has been Director of Religious Education in the Rochester (N. Y.) Federation of Churches. Dr. Blair goes to his new work from a post in the Greater New York Federation of Churches as Director of Weekday and Vacation Schools.

Movie on Moslem World

A motion picture on the foreign mission study subject of the year, *The Moslem World*, has been produced by the Harmon Foundation at the request of the Missionary Education Movement. It was produced by William L. Rogers for the Harmon Foundation Division of Visual Experiment, with the supervisory coöperation of Edward M. Dodd, M.D., co-author of the mission study book, "Mecca and Beyond," and medical examiner for the Presbyterian Board of Foreign Missions, and by Harry S. Myers, head of the Visual Aids Department of the Northern Baptist Convention.

The three reels of *The Moslem World* are distinct units, which may be purchased or rented separately or as a series from the Harmon Foundation, 140 Nassau St., New York. Reel I, *Lands of the Camel*, surveys the geographical and cultural likenesses among the prin-

cipal Moslem countries, the primitive conditions of life, and the beginning of modern influences. Reel II, *Out of the Desert*, suggests some of the effects of desert life and philosophy upon Islam, traces its rise and spread, and indicates its present status. Reel III, *Christianity Faces Islam*, notes the problems and methods and progress of Christian missionaries in Moslem lands. Ministers or others interested in using *The Moslem World* should write their mission boards about securing it.

Rural Church Study

The central theme for education in home missions for the current year, as announced by the Missionary Education Movement and National Council for Home Missions, is "The Church in Rural America." Important publications for adults, for young people and for children have been issued on this subject and are already in wide demand.


The chief volume for adults is "Rebuilding Rural America," by Rev. Mark A. Dawber, of the Methodist Episcopal Board of Home Missions, who reports what has happened to rural America, describes constructive enterprises that the churches are undertaking and appeals for united action by all Christian forces.

A discussion outline entitled "The Church and American Rural Life" has been written by Benson Y. Landis, of the Federal Council's Department of Research and Education, for the guidance of groups using "Rebuilding Rural America." Dr. Landis' valuable booklet presents a brief summary of the leading phases of the rural church and rural life and in connection with each of these suggests "Things to Do," "Questions to Consider" and "Issues Likely to Arise."

The book prepared specially for young people is entitled "Highland Heritage," written by Rev. Edwin E. White, out of his experience as a missionary among the Southern Highlanders.

The subject for foreign missionary study is "The Moslem World."

A catalogue of more than thirty new volumes dealing with these two fields may be had from the Missionary Education Movement, 150 Fifth Avenue, New York, or the Council of Women for Home Missions, 297 Fourth Avenue, New York.



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NEWS OF STATE AND LOCAL COÖPERATION

Dr. Burr Goes to Rochester

The Federation of Churches of Rochester and Monroe County (N. Y.) is rejoicing in its good fortune in having secured as its Executive Secretary Rev. Dr. Hugh Chamberlin Burr, minister of the First Baptist Church of Detroit, Michigan, who is to take up his new responsibilities on February 1.

Dr. Burr is one of the outstanding pastors of the Northern Baptist Convention. The church of which he is now pastor is one of the most important in Detroit. His leadership there has been recognized by his election as president both of the Detroit Council of Churches and of the Detroit Council of Religious Education. His influence nationally was recognized by his appointment by the Northern Baptist Convention several years ago as one of its official representatives upon the Federal Council. He received the honorary degree of Doctor of Divinity from Kalamazoo College in 1933.

Dr. Burr's Christian work began as secretary of the Philadelphia Society (Student Y.M.C.A.) at Princeton University, during the years immediately following his graduation from the University in 1911. During subsequent years he was successively one of the assistant ministers at the Madison Avenue Presbyterian Church, New York; minister of the Portland Street Church, Haverhill, Mass., and of the First Baptist Church, Elmira, N. Y. He has been in Detroit since 1930.

The fact that a pastor who has been so conspicuously successful as Dr. Burr has been is willing to enter interchurch work is regarded by the leaders of the Rochester Federation of Churches as a hopeful indication of the growing importance of the whole movement for a greater Christian unity.

Detroit Hymn Festival a Great Success

From Detroit comes the report that the first interdenominational hymn festival held in that city on Sunday evening, November 28, has attracted wide and favorable attention. Fourteen hundred singers from sixty-two different choirs, meeting in the Metropolitan Methodist Episcopal Church, gave a program which was conceived in the spirit of true worship and which made a deep spiritual impression. In addition to the united rendering of some of the greatest hymns of the Church, an address on "Music and Worship" was given by Dr. Hugh Chamberlin Burr. Twenty-three hundred and forty people were present. The *Detroit News* devoted a full page to the pictorial presentation of the occasion.

One of the outcomes of the interest in the Hymn Festival was the creation of the Detroit Guild of Church Musicians, which is affiliated with the Detroit Council of

Churches, and whose purpose is to stimulate interest in higher standards of church music. Membership in the Guild is open to all church musicians, to ministers, and to chairmen of music committees in the city.

Illinois Youth Unite for Christian Action

The Illinois Christian Youth Council, affiliated with the Illinois Church Council, held its second annual delegates' meeting in Springfield, November 13-15. The Youth Council is made up of representatives of all Christian youth groups in the state which desire to become affiliated by paying annual dues of five dollars, including a subscription to the young people's newspaper called *The Voice of Youth*. The meeting in Springfield brought together representatives of thirteen different denominations from thirty-six communities of the state. The central note in the program was "Christian Action" and the addresses were geared to this interest.

Attention was directed to concrete projects in local churches and local communities that youth councils can sponsor. The report on World Peace made such specific recommendations as that the young people should devote themselves to securing support for the Federal Council's appeal for the relief of war sufferers in Spain and China and for German Christian refugees. Another similar concrete undertaking is the maintenance of a bookshelf at Doshisha University, Japan, to which the young people of Illinois are contributing books, especially concerning the life of Abraham Lincoln.

One of the unusual features of the program was a street pageant, setting forth the ideal of world community coöperation. An evening was devoted to international songs and games. A "Meditative Period" directed the thoughts of the young people to great Christian heroes whose lives they desire to emulate.

New York Plans Religious Recognition at World's Fair

The Greater New York Federation of Churches has assumed the responsibility of representing the coöperating churches in their relations with the directors of the World's Fair which is scheduled to open on April 30, 1939. The president of the Fair Corporation, Grover A. Whalen, has announced that a statue dedicated to religious liberty, supplemented with three other statues symbolizing freedom of press, freedom of assembly, and freedom of speech, will be placed in a conspicuous position on the Central Mall. The announcement indicates that the central statue will portray a young girl with her face raised reverently toward the skies and holding a prayer book in her hands. On

the base of the statue a number of houses of worship will be outlined to indicate that freedom of worship in the nation is not confined to any one sect.

The proposal in which the coöperation of the Greater New York Federation of Churches is invited, is the erection of a "religious center" which will be a lofty tower containing an organ and an auditorium devoted to inspiring music. The tower is to be surrounded by a garden provided with comfortable seats. The Fair Corporation proposes that this religious center be used equally by Protestants, Catholics, and Jews.

Church Coöperation in Resettlement Community

A short distance from Washington, D. C., a new community called "Greenbelt" (Maryland) has been developed as one of the projects of the U. S. Resettlement Administration. The place is intended to house families with an income of two thousand dollars or less, chiefly employees of the government. Several hundred people are already resident in Greenbelt and stores, schools, and theaters have been built. Because of the unusual nature of the enterprise the Washington (D. C.) Federation of Churches has taken the initiative in providing for the religious needs of the new community. As a result of a meeting called by the Comity Committee, attended by representatives of the major denominations, a plan was agreed to (a single communion dissenting) for religious service on a united basis. The manager of the community, who is an active Christian, heartily coöperated in the proposal.

The first religious service in Greenbelt was conducted by Dr. Worth M. Tippy, Secretary Emeritus of the Federal Council's Department of the Church and Social Service, who has given valuable counsel in the development of the whole plan. He has been followed by ministers of different churches on successive Sundays. A Sunday school has been organized under the leadership of a professor of the University of Maryland. The response of the people of the community has been most cordial.

No church edifice has yet been erected, the decision on this point being postponed until the whole religious organization in the community has been thoroughly studied on a coöperative basis. According to reports sent by Dr. W. L. Darby, Executive Secretary of the Washington Federation of Churches, the leaders of the various communions are prepared to support some plan in the new community which will eliminate the prospect of several small and ineffective churches competing with one another. The possibility of a significant adventure in Christian unity and fellowship in a new community seems to be opening up.

Buffalo "Service of Recognition" for Dr. Sanderson

On December 10 the Buffalo Council of Churches held a Service of Recognition in connection with the coming of Dr. Ross W. Sanderson as executive secretary. The address of the evening was delivered by Dr. Henry Smith Leiper, who interpreted the Church as a world community in the light of the Oxford and the Edinburgh Conferences of last summer. Right Rev. Cameron J. Davis, Episcopal Bishop of Western New York, who is president of the Buffalo Council, presided. A terrific snowstorm, the worst of several years, prevented a large attendance but the spirit of the occasion was of the finest.

A pleasant supplementary aspect of the meeting was the presentation of a silver tea-set to Mrs. Owen Rutledge, who before her marriage a few weeks ago was Miss Ellen W. Love, office secretary of the Buffalo Council of Churches for the past seventeen years.

Portland Urges Truce in Labor War

The Portland (Ore.) Council of Churches, acting through its Commission on Social and Industrial Betterment, recently made a major effort to bring an end to a large strike in the city. A formal statement and proposal, following a month of intensive investigation, was submitted to the officers of the National Labor Relations Board, setting forth a plan for a truce, with workers returning to their posts at once, with provision for ironing out differences later. The chairman of the Committee who drafted the statement was Harry W. Stone, widely known Y.M.C.A. leader. Telegrams were also sent to President Roosevelt, the Secretary of the Department of Labor, the American Federation of Labor, and the C.I.O., declaring that an intolerable condition prevails in the Northwest, where labor differences between the two unions and employers have

resulted in closing most of the lumber mills, to the great detriment of all lines of business.

Montana Council of Churches Formed

The members of the Montana Home Missions Council meeting in Helena in November voted to develop the existing organization into the Montana Council of Churches. This step is in large measure an outgrowth of the stimulus given to coöperative Christian service by the National Preaching Mission in its visit to Billings in November, 1936.

One of the first plans of the new Council is to hold a state-wide gathering of ministers of all denominations in next February.

The secretary of the Montana Council of Churches is Rev. Charles G. Cole, Missoula, Montana.

New Secretary for Portland, Maine

The Portland Federation of Churches has elected Rev. Ellis Holt as executive secretary. Mr. Holt is a young Baptist minister who will continue to serve his parish while giving executive leadership to the Federation of Churches. He has been selected for the post because of the confidence and esteem in which he is held by all the ministers of the city.

New Set-up in Colorado

Word comes from Denver that at the meeting of the State Council of Churches held in November it was decided to set up an office separate from that of the Colorado Council of Religious Education and to elect an executive secretary who could devote his energy to the program of the State Council of Churches. This decision was made because of the feeling that the new arrangement would make possible a more vigorous program in the fields in which the Council of Churches has special responsibilities. Rev. Robert Allingham was elected Executive Secretary, with offices in the Temple Building, Denver.

Sacramento Studies "Christian Eugenics"

The Sacramento Church Federation,

which, since its inception, has conducted research work as to the effect of immigration on the Protestant element in the population of the United States, has appointed a Committee on Christian Eugenics. This committee will study the workings of the law of differential birthrates, Mr. C. M. Goethe, leader in the Sacramento Federation says. "Apparently the birthrate of the Protestant group in certain areas is much less than the non-Protestant group, particularly where, as in California, there are quarters with a disproportionately large element from countries of marked fecundity, such as Mexico and Sicily. It is believed this is also true of other communities where there is a large French-Canadian or Polish element."

Nebraska Youth vs. Nebraska Society

In connection with the annual meeting of the Nebraska Council of Churches and the Ministers' Convocation of the State a unique educational feature will be used. On Sunday, January 9, a "trial" of Youth vs. Society will be held in Omaha, the purpose of which is to fix attention upon the responsibility of society for the youth of today and the ways in which society is failing to serve the needs of youth. Three judges from the Supreme Court of the State will preside, the Governor of the State will be the foreman of a special jury which will decide the issue, and four prominent attorneys of the State will represent the prosecution and the defense.

New Haven's Radio Program

The services broadcast over WELI by the New Haven (Conn.) Council of Churches had their second anniversary on December 2nd. The Council sustains a period of morning devotions, assigning the responsibility for the conduct of the morning worship to ministers or other Christian leaders for a week each. The Council of Churches recently presented the broadcasting station with eight electrical transcriptions of sacred music which will be used over the station from time to time.

New Leadership in Kalamazoo

The Kalamazoo County (Michigan) Council of Churches and Christian Education, which is one of the newest of the coöperative agencies, has developed to the point of employing a part-time secretary. Dr. R. E. Meader has been called to this position with offices at 341 West Michigan Avenue, Kalamazoo.

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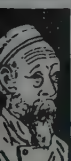


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HARRIS FRANKLIN RALL, *Editor*
Macmillan Company. \$2.00

In honor of Francis J. McConnell and to mark the completion of twenty-five years of his service as a bishop in the Methodist Episcopal Church, Dr. Rall and seven other writers have prepared this unusual volume. It is a happy combination of biographic record and personal interpretation, with a discriminating account of what has happened in those areas of religious and social ministry in which Bishop McConnell has been especially interested.

Even those who know the Bishop well will be surprised at the great versatility revealed in Dr. Rall's account of his labors. The reader is made to see how Bishop McConnell has fostered the liberal movement within and outside the church, keeping his hands in an effective way on the major movements which it has inspired.

Heber Blankenhorn, who was in charge of the fact-finding work in the Interchurch investigation of the steel strike, writes of the revelations in that epoch-making report and shows how it anticipated subsequent findings of governmental inquiries and governmental action.

Roger Baldwin, director of the American

Civil Liberties Union, writes concerning the vicissitudes of the cause of democracy and freedom, to which Bishop McConnell has been passionately devoted. Abraham Epstein, ingenious and resourceful organizer of the American Association for Social Security, of which Bishop McConnell is president, diagnoses the situation with reference to social security, criticizes in detail the present social security act, and calls for an adequate national policy.

The Bishop's extended services to his church and to American Christianity in Latin America are recognized in a chapter by Samuel Guy Inman, secretary of the Committee on Cooperation in Latin America. Dr. Inman draws a picture of the present "good neighbor" policy of the United States toward Latin America that is in striking contrast with the attitude of the early 1920's.

Professor Sarvapalli Radhakrishnan of Oxford University, in the chapter on "East and West," writes revealingly of both the contrasting and the common elements in Eastern and Western contemporary culture. "The root of all our troubles today," he says, "is the intellectual man, clever but selfish, very learned but spiritually blind." He welcomes the "decay of organized supernaturalism" as a preparation for the spiritual unity of mankind.

Bishop McConnell's contribution to the philosophy known as personalism is treated by Professor Edgar S. Brightman. It is a discriminating discussion of two kinds of social philosophy — "positivistic" and "metaphysical." Bishop McConnell belongs to the latter group. His philosophy is "a kind of idealism which treats personality

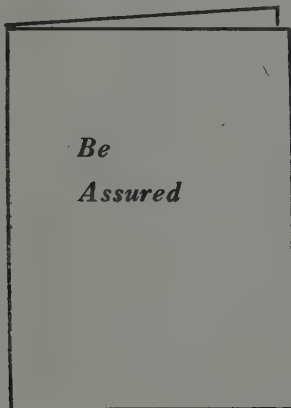
as the key to the real, and asserts that all being—in man, in nature, and in God—is personal in character." But in spite of this idealism the Bishop has always been a realist: "Against emotional revivalists, he points out that changes in the material environment, or in a man's employer, or in his associates, are necessary preconditions to his having a great chance to be good." A striking statement is quoted from one of the Bishop's writings: "It may be that the relation of member to member in the social organism is such that God himself cannot work upon one life until other lives are touched and aroused."

Dr. George A. Coe writes of the public mind and the factors in the making of opinion. He remarks that Bishop McConnell's quiet insistence on reason and devotion to fact have given him always the character of an educator. Dictatorships, Professor Coe says, depend for their life upon the vanquishing of science, and the time is approaching when "the truly academic mind will turn to the working class as one of the main bulwarks of academic freedom."

Dr. Rall contributes a final chapter on social change, giving the criteria of democracy as faith in man, devotion to freedom and emphasis upon obligation rather than upon individual rights. The role of religion in social change is to furnish a "basic faith," to furnish "moral ideals and insights," and to introduce a dynamic that can "create new men, change selfishness to good will, narrowness to breadth of sympathy, indifference to eager devotion."

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The conclusion of the National Preaching Mission, recorded on another page of the BULLETIN, gives timeliness to this volume which has grown out of the Mission and is the best reflection of its spirit. All of the chapters are contributed by men who had an important part in it. In many cases the chapters are messages which moved great audiences during the Mission; other chapters are prompted by reflections upon the Mission and its meaning.

E. Stanley Jones, of India, sounds the keynote for the volume in his address on "The Universality of the Christian Message." In another chapter he suggests that the way to call men to repentance today is to begin with their sense of social wrong and proceed from that to the responsibility of the individual instead of beginning with the individual and proceeding therefrom to the social emphasis.

Two English preachers, Principal John S. Whale of Cambridge and Dr. Leslie Weatherhead of City Temple, London, contribute chapters—the first on "Commit-

ment to Christ," which is an arresting statement of the need for definite decision; the second, on "Preaching to Meet the Deepest Needs."

Hon. Francis B. Sayre gives a prophetic declaration on "The World Crisis and Christ." Other chapters come from Lynn Harold Hough, Joseph Fort Newton, Hugh T. Kerr, Ivan Lee Holt and several others.

After Part I has dealt with the message, Part II deals with the method. President Albert W. Beaven gives a stimulating analysis of the way in which the local church can be organized for evangelistic results. Professor Charles R. Zahniser gives a presentation of the clinical approach to evangelism, emphasizing the need for the minister to be acquainted with the knowledge of personality which psychology and psychiatry have made possible. A. J. Muste digs deeply into the requirements which the Church has to meet if it is to reach industrial workers. Roy A. Burkhardt stresses the evangelistic approach to youth, Raphael H. Miller stresses personal witnessing. William Hiram Foulkes points out possibilities in the use of the radio, Jay S. Stowell the possibilities of the newspaper.

The volume is edited by Jesse M. Bader, Executive Secretary of the Federal Council's Department of Evangelism and Director of the National Preaching Mission, who gives a concluding statement summarizing the organization, work and significance of the Mission.

The Small Sects in America

By ELMER T. CLARK

Cokesbury Press. \$2.00

Most of us have such slight knowledge of the many obscure, sometimes bizarre, denominations in our own country that Dr. Clark fills an important gap in the literature about the Church in America. He surveys the background, both historical and psychological, of the many small groups, classifying them under the following descriptions: pessimistic, perfectionist, charismatic, communistic, legalistic. In each case he presents their peculiar doctrines and practices and an interpretation of the reasons why they have diverged from the main currents of church life. Dr. Clark's main purpose is to know and to understand rather than to appraise, and in this purpose he has succeeded admirably. He shows a spirit of sympathy and respect even for religious groups that are often misunderstood, and suggests that some of the minor sects have made contributions of positive spiritual value.

The Choice Before Us

By E. STANLEY JONES

Abingdon Press. \$1.50

Those who heard Dr. Jones's messages during the National Preaching Mission last year will welcome this volume in which he develops his thought in greater detail. The central theme is the Kingdom of God in contrast with the contemporary kingdoms of Communism, Fascism and Nazism. He faces the present world situation realistically, even grimly, and knows that no superficial remedies are enough. He puts forth the vigorous contention that nothing less than deliberate acceptance of Jesus' ideal of the Kingdom of God can save civilization from ruin. In an earlier volume entitled "Christ's Alternative to Communism" Dr. Jones had dealt with Marxist thought. In the present volume he gives also much attention to Fascism, explaining that in the earlier book he had underestimated the strength of the fascist movement in the world today.

Probably most readers will feel that Stanley Jones makes a greater contribution when he is discussing Christ and the Christian faith in the simple terms of his own experience, as he did preëminently in "The Christ of the Indian Road," than when he is analyzing contemporary political and economic movements. At the same time one is grateful that he sees so clearly

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that discipleship to Christ requires us today to think clearly and to make decisions with regard to systems of thought and action which are competing with Christianity for the allegiance of men.

The Oxford Conference

Edited by J. H. OLDHAM
Willett, Clark & Co. \$2.00

This is the official report of the Oxford Conference on Church, Community and State edited by the man who more than any other was responsible for the preparations. He contributes an introduction interpreting the spirit and significance of the

Conference, together with a summary of the essential points in the addresses and discussions. The full texts of the reports of all the sections, in both the longer and the shorter forms, are given. The message issued to the churches by the Conference, the special message to the German churches, the report of the Committee of Thirty-five on the plan for the World Council of Churches and similar documents of importance are given in full. Appendices give a list of delegates and the churches represented. Whatever other materials one reads about Oxford, this is the one document of permanent significance which should not be missed. Other materials tell *about* the Conference; here *is* the Conference.

On the Trail of Truth

By JOHN MILTON MOORE

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John Milton Moore, well known to readers of the BULLETIN because of his leadership in the Federal Council, in a reminiscent volume describes his spiritual pilgrimage from early youth as college and seminary student, pastor, missionary educational administrator, and general secretary of the Federal Council. He "inherited" religion, on his father's side through "an unbroken line of (Scotch) Presbyterianism," on his mother's side through a family of Baptists. In adolescence he experienced "conversion, regeneration, change of heart, new birth," whatever it may be called, and is sure that "it stands for something profound and real and of immeasurable consequence to him who experiences it." He now believes that "our best modern evangelistic methods have failed to discover an adequate substitute" for this experience and that while "its psychology was at some points objectionable," "it was fundamentally sound." While in college he was attracted to the Y.M.C.A. evangelism of that day, went to Northfield and entered into a larger religious experience which had a "profound and permanent effect" in shaping his life. He enrolled among those who sought "the evangelization of the world in this generation." When he and his fiancée failed of appointment to the foreign field he decided to carry the missionary spirit into the pastorate. So successfully did he do so that after ten years of pastoral service he became Secretary of the Department of Missionary Education of the Northern Baptist Convention.

When Dr. Moore entered his first pastorate he emphasized "the imminent Second Coming of Christ." The literalistic attitude toward the Bible, however, gradually slipped out of his thinking. Fully cognizant of "grave perils" associated with Biblical criticism, both then and now, he is not frightened, for "freedom is always perilous." To him the "newer knowledge only clarifies and deepens and widens" the Gospels. Such a mind and spirit as Dr. Moore's was, of course, bound to "discover the social gospel." He has no sympathy, however, with what he feels to be "a too humanistic liberalism and a too secular social gospel." In keeping with his previous advances was Dr. Moore's vision of a "federal union" of the churches, of which he became the advocate while one of the general secretaries of the Federal Council.

Dr. Moore has told his story with the charm of both frankness and modesty. He finds a *via media* between the antithesis of a static orthodoxy and humanistic idealism, moves from grace to grace, finding a sense of deepening assurance; grasps and retains the larger implications of ideas which he discards and is thus saved from the iconoclasm which so often is substituted for repair and reconstruction. Throughout his course he never loses sight of the main Highway!

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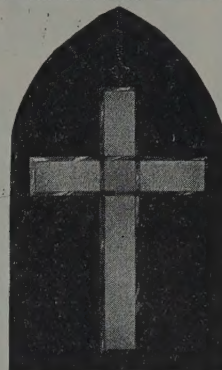
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